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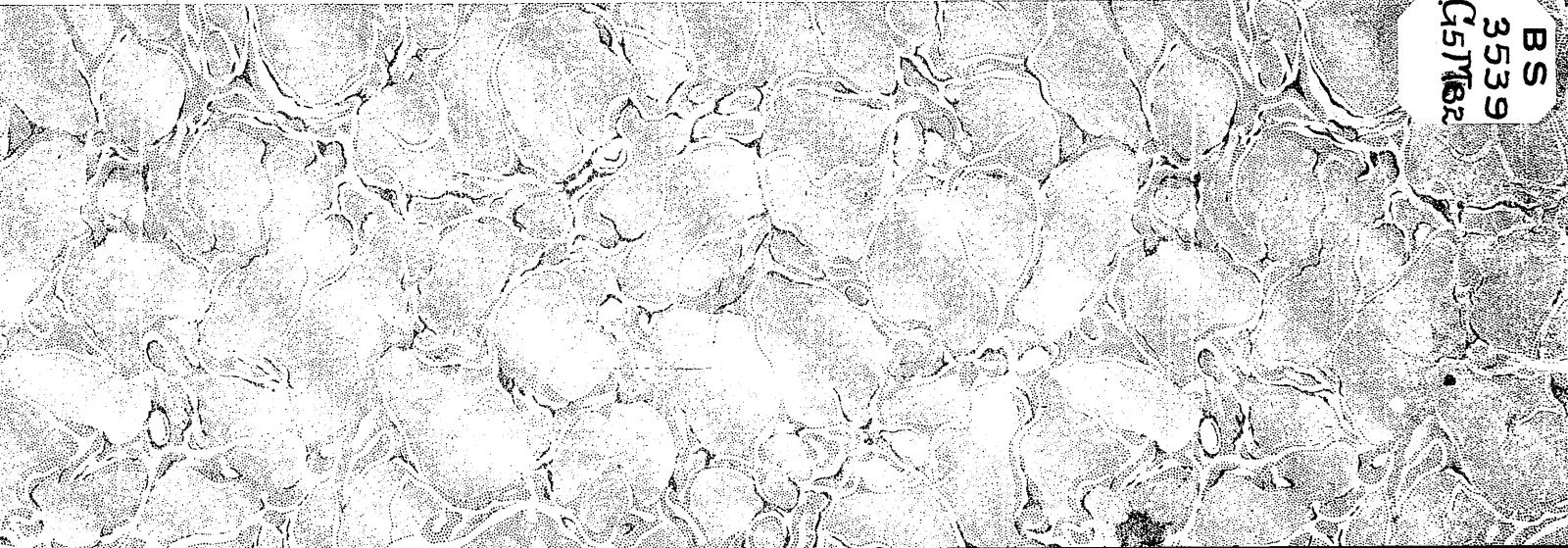

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Chapter.I.

The New Testament Conception of the Holy Spirit.

The problem of "speaking with tongues",so called,appears in urgent form within the Christian church from time to time as revivalistic movements make their appearance in which it is assumed that the primitive Christian Pentecostal gift again makes itself manifest. Thus at the present time interest in the problem has again been awakened by the manifestations of ecstatic phenomena in the past few years. In view of the progress that has been made in the field of psychology and religious history we are better able to judge this phenomenon.

Speaking with tongues is regarded as a gift of the Holy Spirit. Paul as well as the writer of Acts consider it as such. The present champions of ecstatic utterance claim not only to be the recipients of the Holy Spirit, but believe that the ability to speak with tongues is certain proof of the presence of the divine Spirit. As the exponents of the newer movements naturally are completely under the influence of the New Testament account,the New Testament conception is the most important question for us who wish to understand the phenomenon in its totality. For this purpose a brief survey of the attitude of the New Testament toward the spirit world is necessary. A detailed investigation of this problem is unnecessary since Gunkel's study of the "Wirkungen des heiligen Geistes" (Goettingen 1888) has paved the way for a new realistic conception of these matters.(Weinel has continued Gunkel's study:"Die Wirkiung der Geister und des Geistes im nachapostelischen Zeitalter bis auf Irenaeus" Freiburg 1899. A further supplement is the admirable book of P.Volz:"Der Geist Gottes und die verwandten Erscheinungen im Alten Testament und im anschliessenden Judentum", Tuebingen 1910)

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According to this view there are evil spirits and demons under the authority of Satan which serve him as messengers in carrying out his will in the world. The demons can obsess a person or animal and take up abode in a foreign body. Ailments such as fever,deafness,dumbness and blindness are regarded as being caused by them. A distinction was also made between demoniacs _____ and such who suffered only a bodily illness. Matt.4:24;6:I6;Mk. I:34."Demoniacal"is often used to designate the various mental diseases. Epilepsy was cured by exorcising the demons. At times the demon had such power over the individual that he controled the voluntary movements of the body and used speech organs of the person to give utterance to his own thoughts. (J.Weiss, Daemonen und Daemonische in Herzog R.E. 3,Bd.IV.) Extraordinary strength (Lk. 5:4) and supernatural knowledge (Lk.4.4I) were declared to be the effect of a strange power working upon man from without.

The piont of view is in substance no different when "the Spirit of God" or the "Holy Spirit" is regarded as being present in an individual. Here also the presence of great excitability and power,unusual and pecular abilities were ascribed as proof of the possession of the Spirit.

The synoptic writers do not often speak of the Holy Spirit _____ _____. Mark only six times,Matthew twelve times and Luke seventeen times. They have Jesus himself speak but rarely of the divine "afflatus". In this connection onlt three authentic sayings of Jesus may be considered: In one instance he traces his miracles back to the Spirit of God:"Whoever speaks against this Spirit has no forgiveness of sins" (Volz, Der Geist Gottes etc. p.I95 f.) (Matt.I2:22ff; Mk. 3:22ff;compare Lk.I2:I0) According to Mk.I2:36 and Matt.22:43 he aligns himself with current Jewish opinion in asserting that the writings of the Old Testament were inspired by the Holy Spirit. In the midst of persecution the Holy Spirit will speak for the disciples (Mk.I3:II; Matt.I0:20;compare Lk.I2:I2) Whatever else aside from the utterances of Jesus may be said by the synoptic writers is always bound up with certain events in the life of Jesus.

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The Holy Spirit is the creator of Jesus.(Matt.I:I8,20;Lk.I:35) The Holy Spirit descended upon him at baptisim (Matt.3.I6;Mk.I:I0,Lk.3:22) and continually abideswith him.(Matt.4:4;Mk.I:I2;Lk.4:I4.I0:2I) Luke alone attributes the Spirit to others,but only to such who are in some relation to the Messiah. (John the Baptist,his parents,Mary and Simeon)

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The Acts convey a vivid idea of the popular conception of the Holy Spirit in the Apostolic age.The prophecies of Jesus are now fulfilled,Matth. I0,I9,20;Acts I,8.All Christians are to receive the Spirit.He has richly endowed them with wisdom,6,I0,power,6,8,and confidende,4;8,3I,and has inspired and equipped them for efficient service,6:3,5;II:24.He ~~has~~ spoken to the apostles, 8:29:I0:I9:II:I2:20:23,and was their guide in the spreading of the gospel,I6:6,7:20:22:The church was constantly under the guidance of the Spirit, especia lly in decisive moments:the disciples were not to begin their

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work until they had received "the promise of the father" I:4,8. ~~Thexxxxxx~~ It was the Holy Spirit who razed the barrier between Jew and Gentile: I0:9. and sent Barnabas and Paul, upon their first missionary journey: I3:2,4. The commission of the church was so intimately bound up with the Spirit that those who rejected the gospel were ~~looked~~ regarded as ~~those who resisted~~ resisting the Spirit, 7:5I; Annanias and Sapphira for example had belied the Holy Spirit when they had sought to ~~belie~~ deceive the Christian church, 5;I-I0. The extraordinary and miraculous was held to be the essential element in the working of the Spirit. The mysterious and ~~conspicuous~~ marvelous was considered to be a sure sign of the presence of the Holy Spirit. "The Spirit of the Lord caught away Philip", 8:39, and gave to Stephen an ecstatic vision, 7:55,56. The Spirit empowered to perform miracles, I3:9-II and gave to Agabus the gift of foretelling the future, II:28:2I:II. Speaking with tongues and prophesying were highly ~~regarded~~ estimated as proofs of the possession of the Holy Spirit, 2:4; I0:45,46; I9:6. A s soon as the faithful ~~of the circumcision~~ Cornelius and his companions ~~had~~ heard ~~the~~ speaking with tongues they were convinced that they also had received the Holy Spirit, I0:44-47; II:I5, I7.

The popular animistic theory concerning spirits that was common to both Jews and Gentiles at that time (I. Otto Pfleiderer, Das Urchristentum, 2? Auflgd. I.Bd. Seite 263.) ~~has~~ undoubtedly influenced the popular ~~early~~ primitive Chrisitian conception of the Holy Spirit. Even though the view that the Spirit of God is the origin of the common ethico-religious life is not ~~exxxxxx~~ absent in the Acts of the Apostles the predomitaing idea nevertheless remains that the Holy Spirt is a miracle working power. We may accepet Gunkel's opinion; "The Influences of the Spirit are those mysterious manifestations of power in the realm of human life which in some manner are related to the life of the Christian community ~~church~~. ~~Evidently~~ In any case they work no harm on the individual, often occuring under actual mentioning of the name of God or Christ and in all cases affect such persons only who are not unworthy of communion with God" ~~xxx~~ (cf. Irving F. Wood. The Spirit of God in Biblical Literature, I904, pp. I78.)

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~~With Paul we find a remarkable progression in the expression~~

Paul's conception of the Holy Spirit shows a decided advance. He has not, however entirely emancipated himself from the popular view; the signs and wonders in the congregation are also by him regarded as evidence of the Holy Spirit. It would be strange if he not also believed that exorcism, miracles, the healing of sick, speaking with tongues, and prophesying were manifestations of the Spirit of God. Did not the Spirit confirm his preaching in a supernatural manner, Romans I5:I9; I Cor.2:4; I Thess.I:5? The ability to heal, to perform miracles, to prophesy, to recognize the spirits, and to speak with tongues were gifts of the Spirit, I Cor.I2:I-II;28,3I. Paul did not rest here, however. Siebeck says "with Paul the "afflatus" is the chief factor in the religious life, both of knowledge and feeling. (Gemueth). In this function he considers it as occupying the position of the effective creative power betnween God and man." (Zeitschrift fuer Voelkerspychologie und Sprachwissenschaft, I880, XII, 4, p.398) The hidden wisdom and the depths of God are manifested through the Spirit and the spiritual man can conceive them I Cor.2:7-I6. The mode of this working in the inner man remains one of the mysteries of God and is just as inexplicable as the surprising outward manifestations. In both cases the Spirit is the active power. But further: the afflatus is also the origin of the common Christian virtues. "The fruit of the Spirit is love, Rom.5,5; I5;30; "Peace", Rom.8:6; I4:I7; "joy", Rom.I4:I7; I Thess.I:6; "longsuffering", Kindness, goodness, faithfulness, meekness, self-control," Gal.5:22,23. The kingdom of God is "righteousness, peace, and joy in the Holy Spirit" Rom.I4:I7. The Spirit is a practical guide of the Christian and enables him to battle successfully against the lusts of the flesh, Gal.5:I6-I8. Paul established the ethical conception of the Spirit which far surpasses the popular view of the primitive church. The congregation, says Gunkel, regards as caused by the afflatus all that appears as extraordinary in the Christian life while Paul attributes even the commonplace to this source.

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the former ascribes the sudden and startling to the Spirit, the latter the permanent ~~ordinary;~~ the former individual acts, the latter the entire Christian life. (Gunkel, p.75.)--Paul's conceptions elevates the Holy Spirit to a higher plane in that he presents it as a divine power which works within the human soul and brings forth the ideal life which is characteri zed by righteousness and love.

In estimating the Johannine view of the Holy Spirit we must consider that the fourth gospel is a kind of exposition of the life of Jesus and not a biography. The author writes more than a half century after the death of Jesus and almost fifty years later than the letters of Paul. A similarity with the ethical notion of Paul ~~prevails~~ is manifested here. Those who are reborn and have eternal life are born out of the Spirit, John 3:5-8. "The Spirit is a living power", John 6:63. The faith in Jesus as the Son of God is the work of the Spirit of God, I John 4:I-3;5:5-8. The special teaching of John deals with the "intercessor", (paraklytos) and is contained in the last words of Jesus, John I4:I7. The Spirit is the spirit of truth, John I4:I7;I6:I3, which abides permanently with the disciples, John I4:I6, in order to teach them, I4:I6, and to lead them into the "whole truth", I6:I3. With John as with Paul the Holy Spirit is an abiding power that works in man leading him to the truth regarding Christ and making of him a perfect Christian crowned with the highest virtue, viz. love. (cf. M. Goguel, la notion johannique de l'esprit, Paris, I902)

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Chapter 4

Ecstatic Utterances as Found in Religious History Outside of ~~Old~~ New Testament.

In the Old Testament.

"speaking with tongues" A

Is ~~a~~phenemena (~~belonging exclusively~~ peculiar) to the apostolic age or do we ~~find~~ also meet with it elsewhere in history.

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Chapter 4

Ecstatic Utterances as Found in Religious History Outside of ~~Old~~ New Testament.

In the Old Testament.

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state(Jer. 8:II:Hez .3:I4) perhaps even the "trance state" Ezek.I:3;3:I4.22; 8:I;33:22;37:I,40:I) "When the minstrel played,the hand of Jahwe came upon Elisha and he spoke his Jahwe saying" (2Kings 3:I5ff) When the hand of Jahwe had come upon Elijah,he girded his loins and ran in storm and rain before Ahabs horses from Karmel to Jezreel; (IKings I8:46) According to the story of Balaam. Num.23:5ff; I6ff;24:2ff; the prophet speaks what Jahwe (puts places) into his mouth, even ~~if~~ though it is ~~disagreeable to~~ unpleasant for him,the poetic speech is characteristic.

Supernatural understanding(compare wisdom and knowledge ICor.I2:8), miracle working faith (comp. ICor.I2:9a) the healing of diseases(Comp.ICor.I2:9b) ~~miracl~~ miraculous power and physical strength (comp.ICor.I2:IOa) prophesy and prophetic speach (comp. ICor.I2:IOb) (~~the secret source of knowledge~~ the divining of secret things)-- clairvoyance and mind reading (Conp. ICor.I2:IOc) and whatever else is related to ecstatic speech, anaesthetic visions etcs(Comp. Volz Der Geist Gottes etc,pp8ff.) appear not seldomly in the Old Testament.

How is it with the glossolalia? [Unintelligable speech is indicated in 2Kings 9:II : Jehu ~~wishing~~ seeks to avoid giving an answer to the question,what the prophet (the mad man) wanted with him,(~~in that he says~~ saying)"You know the man and his talk"i.e. one cannot underatand him. The drunken scoffers of the prophets perhaps imitated the glossolalia(Isa. 28:IOff) "saw lasaw kaw lakaw se-er scham " then the prophet answered:Yes,indeed,in stammering sounds and in a strange tongue will he speak to this people". In Jer.23:30,3I) the "sentence of Jahwe" comes upon those prophets who steal his words and upon such who with their own tongue mutter the saying of God. According to Isa. 8:I9 the spirits of the dead and the spirits of the soothsayers"whisper and murmur". The expression "MeSAPSEP" is used in Isa. ~~38:I4~~ IO:I4 for the chirping of a bird and in Isa. ~~I3:I4~~ 38:I4 Hiskia says "Like a swallow or a crane so did I chatter"] To be sure these are not definite proofs of speaking with tongues,but as ecstasy surely existed and also the ~~change~~ appearance ~~which~~ manifestitations related ~~with~~ to speaking with tongues it ~~is quite~~ would ~~relevant~~ seem proper to draw ~~to~~ the conclusion from those intimations thatthe glossolalia also occured in the history of Israel.

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~~Kuenstlich~~ In Late Judiaism.

In the literature of late Judiaism there is no lack of discriptions of ecstacy and ecstatic speech.; Bousset and Volz havs gathered the material. Even if these discriptions concern themselves to a large extent with men of the past, they are never the less so ~~realistic~~ void that they may be regarded, and this is also the opinion of Volz, not only as ~~artistic~~ fabricated artistic literary fiction, but also as resting upon experience and present day manifestations. There is no ~~talk~~ mention of speaking with tongues in the ~~real~~ ordinary sense of that term but I will here make mention of a number of references, which are characesterically similar. Henoch cries out with a loud voice, with the spirit of power Hen 7I:II Dan.4:16: there upon Daniel was for some time benumbed with fright and his thoughts threw him into confusion. However ~~Moreover~~ As is well known the rendering of ~~the story~~ ~~the rendering of septuagint story here~~ ~~as given in the LXX is not only much~~ the Septuagint story here is not only considerably more explicit, but also works out the character of the ecstatic condition mugh more clearly. _____

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Thus in general the testimony from jewish-hellenistic source is richer in contents and clearer. Above all it is Philo who pictures the prophet as being entirely the instrument -organ- of the dinine Spirit, some one else uses him-his mouth and his tongue-as one sets an instrument in motion, to make known what he wills. The "nous" departs with the coming of the divine Spirit, after he leaves the former again returns. Philo emphasises ecstacy very strongly it is the highest state of piety and the true way of ~~reaching~~ attaining divinity. (Comp. Bousset, Die Religion des Judentums p.5I6) ~~In Op. mundi~~ See note 71 he says: "~~The soul~~ Seized gripped by sober intoxication, as the Korybants ~~becomes full of God~~ the soul fills with divinity and ~~hard hold of~~ gripped by ~~another~~ new longing and by a higher desire is ~~carried~~ whirled away into high celestial realms of the spirit world, and believes to be able to push itself forward to him himself, the great king.

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These jewish-hellenistic testimonies may constitute the transition to the following.

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~~Out of~~ from heathendom, ~~that~~ speaking with tongues ~~perhaps~~ could its origin or precursors and examples in Hellenism ? Greek literature shows that ecstacy played a big role in hellenistic relogion. The rich material of Rohde (Psyche2nd ed.) presents the cult of Dionysus as an orgiastic service of Dionysus Bakcheios, "who makes people furious -mad- ,a worship of god held on the hill tops with torch-light processions and noisy music of ~~many~~ deep pitched ftutes,pealing cymbals and thundering hand ~~kettle~~-drums,whose ~~partakers~~ participants were made up of ~~rabid~~ mad, with ~~harshly~~ violently ~~yelling dancing groups of enthusiasts~~ groups of enthusiasts,who ~~harshly~~ violently ~~yelled~~ cheered while dancing and whose emotions were arouse to the utmost. In many places these dionysian dance-fests seized the entire female population like an epidemic. Bodily movements as the schaking and the swaying of the head belonged to the Bacchanalian dance. The frency which here appeared was regarded as a sacred madness,which ~~resulted by being divinely transfered~~ was the result of divine transference out of ~~habitual~~ ~~accustomed~~ accustomed circumstances ~~environment~~. The "inspired"prophets~~-~~ Bakid and Sibyl are"raving"_____ comp. ICOr. I4:23)"ecstatic" _____ ;enthusiastic"_____people who have been seized "in god" _____ or "of god" _____Plato Menon 99D)There were different oracular shrineswhere priests and priestesses who ~~in different ways because inspired or~~ being inspired in different ways or or transformed into a state of unconsciousness,uttered that which the deity imparted to them. Pythia prophesied in Delphi aroused by the intoxicating fume coming from a fissure in the earth ,what Apollo imparts to her.What she speaks while in the ecstatic state is the utterance of Apollo.The priest of the oracle is a seer, ***_____and has received his gift from the deity,only in the condition in which consciousness was restrained -bound- in sleep,disease and enthusiasm did one receive the divinely inspired and real seer's art. (Plato.Timaeus p.p.7I)

Miraculous deeds and the healing of sick are also not lacking in Hellenism .Jamblichus speaks about the healings in the temple of Easculapius. Hallucianations also occur."The Bacchi dip milk and honey from the streams only when in the condition of being possessed,but not when they are again themselves" "Honey and wine streams out of the earth for them,Syria's sweet fragrance surrounds them."

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Further there is provided here an insensibility against pain. It is related that many in the condition of ecstacy they do not feel it if they are burned with fire, or experience pain if pierced with spears or cut with knives. (Jamblichus 3.4 p.I23) mentions also the movements of the body among the signs of dinine inspiration, futher elevating and enlargingoof the body. (pI24) When the spirit descends or leaves, the favored one, some times also the observers, see a kind of fire (comp. Acts 2:3) A futher sign of ecstacy in Hellenism is hyperaesthesia or the heightening of the power of perception.

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says Plato, they successfully accomplished many great things without the least knowledge of that which they spoke". If the obscurity of language rested primarilly upon the use of strange and unknown words, there were ~~also otherwise existed~~ besides sundry obscurities and confusions present. In Lykophron it is said ~~says~~ of Cassandra:" A horribl mixture of unintelligable noises she emitted from her throat's laurel-fragrant hallow. And spoke prophetically in the tone of the dreadful sphinx".(Lykophron Alexandra 5-7, trans. by Dr.Karl von Holzinger, Leipzig 1895) In ~~At~~ a later place she is called "swallow"(_____) (1460) Aeschylus has Klytaemnestra says of her ~~in Aeschylus~~:"If only the barbarian maid hears more than the unintelligable swallow twittering" (Comp.Isa.38:14) (Aesch.Ag.1050f.trans. Ulrich von Wilamowitz-Moellendorff) It is to be compared with Lyk.Alex.1466:Obscurely she breathes ~~exhales~~ strange enigmas ~~tical sayings~~" Jamblichus enumerates amoung the characteristics of inspiration "sonorous sounds" or their opposites,"great variation of voice after pauses of silence"(_____) (De Myst.3,5) Sometimes they are strained and relaxed in different ways. The inspired burst ~~blots~~ forth into words ~~unintelligible to themselves which they do not understand as~~ because they utter them with raving mouth and ~~are~~ completely under the influence of the dominating god. (De Myst.a.a.~~S~~.124)

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According to Clem.Al.(Strom.IS.404) Plato credits the gods with language, and proves this through dreams and oracles, but especially through the possessed who do not speak their own language or a dialect, but that of the incorporated demon. In answer to the question of Porphyrius: What is the significance of barbaric and meaningless names, if the god who is called upon does not speak Egyptian or ~~perhaps no~~ no human language at all. Jamblichus answers that such words are not without meaning, even ~~if~~ though they are not known, but he adds ~~hereto~~ that they are not all unknown, since several have been explained to them by the gods. The proofs that the glossolalia manifested itself in Greek religion are so frequent and clear, that it may be regarded as an established fact.

3. The usual view that the glossolalia had entirely died out since the post-apostolic ~~area~~ age, is not correct. The literature of that time proves that spirit caused phenonema in the sense of the primitive church still occured frequently The prophetic ardor was only gradually suppressed. The prophet ~~aws~~ was a known and highly honored person in the church, he wandered from place to place --like a traveling preacher -- and spoke what the Holy Spirit imparted to him. But there were also false prophets. The Didache (Aesch.Ag.I254 f.) ~~give~~ gives directions regarding the attitude which one should assume toward ~~the~~ prophets. According~~to~~ly ~~these~~ the prophet who speaks in the Spirit (_____) ~~dare~~ may not be tempted or tested by the congregation."Not everone, however, who speaks in the Spirit is a prophet" The pseudoprophets also speak in the Spirit But how then shall one differentiate between the true and the false prophet? The Didache says:"~~According to~~ By his behavior". If the one who speaks in the spirit does not have the "behavior of the Lord" he is a pseudoprophet, viz if he stays more than two days at one place, if he "says in the spirit :Give me money or something else, i.e. if he does not require it for the suffering, or if he "orders a meal in the spirit" and himself eats thereof, in all these ~~instances he is a pseudoprophet~~. It is certain that here ~~with~~ "speaking in the spirit" ~~is meant speaking~~ is understood to mean speaking in ecstacy and that the author ~~draws no line of~~ does not distinguish ~~differentiation~~ between the prophet and the ~~a~~ person in ~~an~~ ecstacy. ~~It is~~ The presumption ~~not remote to assume~~ is clearly that ~~here also~~ here also -inspite of the intelligableness of the words--

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the Pauline glossolalia is present, ~~although one cam here hardly speak of "prophecy" in the sense in which Paul uses the word~~ be meant in this case. In the "eleventh commandment" of the "Shepherd of Hermas" the same answer is given to the question what differentiates the true and the false prophet as in the Didache, presumable because both speak in the spirit i.e. in the ecstactic state. Justin is wittness to the fact that the "charismata" still existed until the middle of the second century. (Dial. c. Tryph. S. 88,82,39,) He maintains (Apol. II 6;6) that ~~they~~ many Christians healed ~~many possessed people who~~ such among the possessed that could not be healed by other exorcisers, conjurers and magicians. Proofs for various spiritual phenomena -- healings and miracles, heightened sensiveness of hearing and perception, hallucinations visions and etc.--are presented by Weinel.

With out doubt similar phenomena as speaking with tongues also occured Ignatius (Philad.7) while others were speaking uttered with a loud voice the cry: "Hold yourselves to the Bischof and to the Presbyter~~um~~ and to the deacons" and then maintained that it was the voice of the Spirit of God. In the Acta Perpetuae et Felicitatis it is reported that Perpetua in the midst of prayer suddenly uttere the name of her brother Dinokrates and was then very much astonished because "never aside from this moment had she remembered him". Irenaeus names among the "pneumatic~~ers~~koi" such who have a presentiment of the future, visions, and prophetic utterance, in ~~those~~ which the related speaking with tongues ~~is~~ may also have been included. However the most important reference of the glossolalia with him is adv.haer. V.6:I "We hear many brethern in the congregation who have the prophetic charismata speaking in diver tongues through the spirit _____ _____ revealing the hidden for the good of mankind and elucidating the secrets of God." The reference is a proof for the existence of the glossolalia in the time of Irenaeus, even tho he may have used _____ _____ in the sense of "in all languages" or "speaking with diver tongues". To be sure ~~there is hope a possibility~~ the possibility obtains that Irenaes ~~permitted himself to be influenced in the presentation~~ in his presentation may have been influenced _____ by ~~the~~ biblical ~~expressions~~ idioms. The work of Origen (c.Celsum VII:9) contains a very instructive presentation of the ecstatic prophets of this time regarding speaking with tongues taken from the descrip-

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them, in part also traveling about as beggers and visiting cities or military
camps. Everyone is ready to say, as well as in the habit of saying ~~It is very natural and customary for each one to say~~! I am God or the
Son of God or the Divine Spirit! I have, however, come for already the world
is going to ~~pieces~~ ruin and you, o men ~~people~~, shall pass away because of your un-
righteousness. But I will save and you shall see me anew, returning with heav-
enly power. Blessed is he who now honors me, but upon all others I shall impose
eternal fire, upon ~~the~~ cities as well as ~~the~~ nations. And ~~those~~ men ~~people~~ who do not
recognize their punishments (shall thereupon in vain) ~~will, at that time~~, change their minds and groan
~~to no purpose~~, those however, who have followed (me) ~~me~~ (I will save) ~~will I~~ eternally. ~~save~~. After
they had uttered *~~belched forth~~* these general ~~complicated~~ threats ~~admonitions~~ (one after another) they added
unintelligable, half insane, and totally obscure words, the meaning of which no
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However to every fool and imposter ~~presents~~ it gives every possible opportunity to
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~~Also~~ In Gnosticism also there ~~occur~~ clear indications ~~marks~~ of peculiar
manner~~s~~ of speech (occur). When the Magi Markos (prayed over) ~~regarding~~ his prophetesses and re-
peatedly commanded them to open their mouths and to prophecy the women, enflamed
by his words and with intensely throbbing hearts_____

_____ note (leave space for 3 lines of Greek)

In the Koptic-Gnostic writing ~~of~~ Pistis Sophia (Schmidt, Koptisch-Gnostische
Schriften, I.vol 1892) there is a mass ~~are a large number~~ of meaningless words and also
expressions, of course many of these are mystical forms whose power consisted
in the artificial ~~artistic~~ combination ~~joining together~~ of letters, while others may have signified words ~~perhaps imply words~~
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T_____

_____ (note: Leave space for 5 lines of Greek.)

_____

In the second book of Jeu, Jesus says the following prayer _____

_____ amen, amen, amen, _____ (2 lines) _____ amen, amen etc.

Further, speaking with tongues is not ~~missing~~ not absent in those instances ~~in the bordering territory~~ where Judiaism, heathendom, and Christianity meet. According to Reitzenstein the "beginning Syncretism" ~~placed weight upon~~ emphasized calling up on God in all possible languages which was a heightening of the everyday view that the lower gods praised the superior ones. Accordingly "the male and female gods. earth and heaven, each of the four winds had their own *** _____ (voice with) which the divinely favored was acquainted. Judiaism carried this conception over into the angel world "every one of their groups praises God in a differentlanguage" (Reitzenstein, Poimandres, p.55,) In the Papyri there are such angelic ~~praise~~ hymns of ~~the angels~~ praise, which consist of unintelligable utterances and mystical ~~forms of names~~ nomenclatures.

In the ~~magiopapyri~~ papyri dealing with magic ~~of magic~~ there is a wealth of examples of a usuage of meaningless words or series ~~rhymn~~ of words. There are among these words various kinds: I. Such which are to be considered ~~should be valid~~ as ~~the~~ names of the gods in all languages. "Naturally in this the primitive -~~original~~ languages play a special role". ~~2.~~ An artifical combination of latters, especially vowels, which are ~~presumable~~ probably supposed to contain ~~should have~~ a mysterious power. viz. _____

_____ (3 lines)

3 A numbervof unintelligable expressions of which one cannot off hand say that they are all "purely fabricated letter complexes", they may have been taken from ecstatic speech or at least patterned after it. _____

_____

_____ (9 lines)

Often the interpretation of this unintelligible speech is added.

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In the "Quaestiones sancti Bartholomaei apostoli" the virgin Mary beginns her revelation with the words _____ etc. and then gives ~~the~~ their. meaning in Greek: ½ line (Reitzenstein from Vassiliev, Anecdota graecobyzantina ~~1~~.Chap. I, p.IOff) ~~Thus one could conceive~~ It may be assumed that this ~~is the way in which~~ was the method the Corinthian "speaker with tongues" ~~***~~ who also had the gift of interpretation ~~did it~~. "The ~~New~~ Testament of Job" is especially instructive regarding ~~the~~ speaking with tongues. (Chap.48ff.) According to this document the three daughters of Job, after they had been equipped with a special girdle received a different heart (from God), which ~~probably intimates~~ seems to indicate ecstacy, ~~They~~ and then no longer spoke the human languages but the language of angels, and each one ~~in~~ the ~~dialect~~ tongue of a specific class of angels. Hemera praise God (1 line) ; Kassia used (1 line) ;:and Amaltheia praised ½ line _____ and in the dialect of a cherubim. Bousset is of the opinion that this is a description of speaking with tongues which in clearness and picturesqueness surpasses the intimations of the New Testament. If the Jewish character of the respective paragraph were certain, there would ~~thereby~~ thereby be proved that this peculiar phenonemon of speaking with tongues had its ~~home~~ origin - in Judiaism. (Die Religion des Judentums, S.435)

That Judiaism alone was the home of speaking with tongues can perhaps not be proved, but that (this phenomenon) ~~it~~ also dwellt there, especially in hellenistic Judiaism is almost certain. Since it occured so frequently in the ancient world it is not easy to understand that it should have be lacking just in Judiaism. Ecstacy at least was a well known phenonemon, however where there is speech in ecstacy the glossolalia will perhaps at times in some form appear, as ~~the glossolalia is~~ it also is ecstatic speech.

4. The flood of secularization which inundated the Christianity of the second century and threatened to destroy the Charismata of the apostolic congregation experienced a ~~counter-~~reaction from an internal movement, which (has been) ~~was~~ called "the new prophecy" (nova prophetia) [Montanism was an attempt to revive the rich spirituality of former times, it was the first ~~big~~ great "~~Pneumatic~~ Spiritual movement" within the Christian church.

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Montan came from Phrygia and before his conversion to Christianity had been a priest of Kybele(Didym.De Trin.III,41:3) He ~~affirmed that he was aprophet~~ claimed to be a prophet, the ~~tool organ~~ instrument of the Paraclet ~~which is~~ who (had been) promised in the fourth Gospel, through (which) God and Christ ~~wanted~~ were to reveal themselves to the world. Two prophetesses - Prisca and Maximilla joined him. They maintained that prophecy did not confime itself ~~upon~~ to the apostolic congregation but that it was an enduring gift of the church. God could at any time manifest himself through individual members of the church.

Ecstacy is the characteristic of this movement. Without doubt the ecstatic nature religion of Phrygia from which the founder of Montanism came continues to function here. It is related that Montan ~~had~~ "was possessed by ~~the~~ a spirit and ~~should~~ suddenly ~~have been~~ ~~transformed~~ translated into a state of rapture and ecstacy ~~should have~~ began to speak with enthusiaism (_____) to utter forth strange words (_____)and to prophecy contrary to all former traditional customs of the church."

Miltiades says that this ecstatic condition of the pseudo-prophet Montan had its beginning in a voluntarily (state of) induced unconsciousness from which it developed into (a state of) involuntary raving. "There were also two women, who as they became possessed and filled with an evil spirit, began to speak in an improper and strange manner."The ecstatic character appears in the prophetic utterances Such instances are:"Behold.man is like a lyre and I approach him like its plektron.Man sleeps,and I watch.Behold,it is the Lord who deals in human hearts and gives man a heart.""I am the Father and the Son and the Paraclete.""Neither an angel,nor a messenger,but I,the Lord God,the Father, am come." "I am being persecuted as a wolf among sheep,I am not a wolf,but word I am and Spirit and Power." According to the Montanists these utterances were prophetic sayings of the Holy Spirit and not their own.They themselves wished to be considered as merely passive instruments of the Spirit.Undoubtedly the conscious,functioning faculty of the brain was not active during these utterances ~~and~~ of prophecy.The opponents of Montanism,however, argued from the ecstatic charac-

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ter of prophecy against its ~~claims to authority~~ genuineness. They even ascribed it to ~~the Daimonia~~ evil spirits. According to their view the prophet is not permitted to speak during a moment of ecstasy, and they claim that the ecstatic condition was neither a part of the Old Testament prophecies nor of those of the new. In their zeal to refute Montanism they went to the other extreme of trying to exclude unconscious acts entirely from the nature of true prophecy and making them evidences of pseudoprophecy. The Montanists on the other hand in their defense of ecstatic transfiguration based their arguments upon the s criptures. They claimed that Adam had been in a trance when God took one of his ribs from him (Gen.2,2If. that the psalmist had spoken under a similar influence (Ps.II6,II), and that Peter had a like experience in which he saw a vision (Acts IO,IO). Other such cases are mentioned as that of Agabus (Acts 2I,II), Judas and Silas (Acts I5,32), Paul and the congregation in Corinth, and the Apocalypse of John. The prophetic statements of Miriam, Deborah, and the daughters of Philippus, they say, justified prophesying on the part of women, whose direct precursors had been the prophet Quadratus and the prophetess Amnia. Therefore their prophecies can be considered only as the continuation of the prophecies of the Old and New Testament. The expression of Paul that the prophesying in part would cease (I COr.I3,IO-I2) they assert, had now been fulfilled, because the p erfection of the Paraclete had become apparent in Montanus.

Prophesying was in part eschatological. A saying of Maximilla reads: "After me shall come no other prophetess, but the end shall be." A new millenium was soon to be instituted on earth.

Visions also occured. Christ is said to have appeared to Priscilla in the form of a woman and to have revealed to her that the heavenly Jerusalem was to be erected in Pepuza a city of Phrygia. Tertullian tells of a "sister" who had associated with angels and the Lord himself. Through her the mysteries of the invisible world were revealed to men; she saw and described a glorified soul. Supernatural power, to know human hearts had been given them. Remedies for physical ailments were prescibed.

That glossalalia also appeared, is not to be doubted. That may be inferred from the manner of the prophesying as it is described by friend and foe and also

ter of prophecy against its ~~claims to authority~~ genuineness. They even ascribed it to the ~~Daimonia~~ evil spirits. According to their view the prophet is not permitted to speak during a moment of ecstasy, and they claim that the ecstatic condition was neither a part of the Old Testament prophecies nor of those of the new. In their zeal to refute Montanism they went to the other extreme of trying to exclude unconscious acts entirely from the nature of true prophecy and making them evidences of pseudoprophecy. The Montanists on the other hand in their defense of ecstatic transfiguration based their arguments upon the s criptures. They claimed that Adam had been in a trance when God took one of his ribs from him (Gen.2,2If. that the psalmist had spoken under a similar influence (Ps.II6,II), and that Peter had a like experience in which he saw a vision (Acts IO,IO). Other such cases are mentioned as that of Agabus (Acts 2I,II), Judas and Silas (Acts I5,32), Paul and the congregation in Corinth, and the Apocalypse of John. The prophetic statements of Miriam, Deborah, and the daughters of Philippus, they say, justified prophesying on the part of women, whose direct precursors had been the prophet Quadratus and the prophetess Amnia. Therefore their prophecies can be considered only as the continuation of the prophecies of the Old and New Testament. The expression of Paul that the prophesying in part would cease (I COr.I3,IO-I2) they assert, had now been fulfilled, because the p erfection of the Paraclete had become apparent in Montanus.

Prophesying was in part eschatological. A saying of Maximilla reads: "After m shall come no other prophetess, but the end shall be." A new millenium was soon to be instituted on earth.

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from the fact that these utterances are characterized by expressions such as "xenophonein". A further proof is contained in the words of Tertullian: "Exhibeat itaque Marcion Dei sua dona, aliquos prophetas, qui tamen non de humano sensu, sed de Dei spiritu sint locuti, qui et futura praenuntiarint et cordis occult traduxerint. Edat aliquem psalmum, aliquam visionem, aliquam orationem, dumtaxat spiritalem, in ecstasi, id est amentia, si qua linguae interpretatio accessit." Further he says that there is ONE spirit but that his "voice is manifold".

5. At the end of the seventeenth (17th.) century there (began) a "pneumatic" movement which is of ~~importance~~ importance for the history of speaking with tongues. It originated amoung the Camisards (severely persecuted) in southern France soon after the revocation of the Edict of Nantes. (1685) When the ~~clergy~~ preachers were to be compelled either to renounce Protestantism or to leave the ~~land~~ country, young men and women arose as preachers from the ~~lower~~ common ~~population~~ people of the Cevennenes. This gave impetus to a revival of religious enthusiasm. The movement spread like an epidemic amoung the people. Rarely were older people ~~infected~~ affected, mostly they were young men and women, yes even children of three and four years came under thepower of the movement. The epidemic broke out gradually between the years ~~of~~ of 1688 and 1701 until the ~~of~~ "inspired" numbered ~~up to~~ eight thousand. (Goebel, Geschichte der wahren Inspirations-Gemeinde von 1688-1850, Ztschr.f.hist.Th; 1854, S. 287) The movement spread ~~itself~~ to England and Germany. The enthusiasm found fertile soil in the Wetterau where the prophetic utterances continued for almost a half a century (1714-1749).

On Feb. 12th. 1688 ~~the~~ A condition of ecstacy -~~trance~~- came upon a young shepherdess - Isabeua Vincent- who could neither read nor write. In this condition her eyes were closed and she had no ~~sensation of~~ perception for pain. At first she preached in her mother tongue, but when there were amoung her listeners such who understood and spoke French, she spoke correctly in the French language. She also repeated a part of the Mass in Latin. Her physical health was normal. Inspite of the fact that she spoke for five hours ~~on one~~ of an one evening she never complained about being tired. Later she was arrested, her hair cliped, and her clothes taken from her. as it was thought that she wasbewitched. The preachers tried to exorsize the "demon". (Heath, Contemporary Review, Jan. 1886 P. 122)

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A small boy of three years was seized by the spirit, he fell down, smote himself on the breast, saying that he had to suffer thus because of the sins of his mother. He then admonished the spectators to fight the good fight of faith and to become converted as these were the last days. A wittness reports that he had seen 60 children from the ages of three to twelve years prophecy in like manner. Another tells about an eleven year old girl which preached for three quarters of an hour. (Heath, Contemporary Review, Jan. 1886 p. 123.) While Jean Cavalier listened to the young preachers out of mere curiosity, the most secret thoughts of his heart were revealed. After the sermon it seemed to him as if his breast had been struck with a hammer which had kindled fire in his veins. He fell down unsconcious. His head and his body were violently moved back and forth. Nine months later as he was praying at home on a Sunday morning, he came into a special trance state and God loosened his tongue. For three days he was under the influence of the Holy Spirit, during which time he neither ate nor drank.

This phenomenon was described in the following manner: At first the heart and then the whole body was seized by a feeling of warmth, then followed yawning or frothing of the mouth, a jerking of the arms, a distention of the abdomen, and convulsive spasms in generally which by jerks and quivers spread to all parts and like labor-pains prepared the birth of the prophetic word. With older people, that is with those not so sensitive and reseptive or with beginners these pains lasted longer and were more painful, than with younger or with instruments - already prepared and exercised. Generally the prophets immediately at the beginning fell to the ground in severe cramps and then spoke, lying streched out on their back with pale face and closed eyes, outwardly unconscious but inwardly in a magnetic clairvoyant state, that word which had been given them and born in them, without self active consciousness and addition, so that they generally did not know what they had said or at least --in the later already quieter period- had no clear and detailed remembrance of it. The single words were uttered either easily and fluently or more often slowly and jerkingly and even broken up into syllables

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~~thrust forth~~ uttered in a muffled, horrible, and inimitable tone which like the unnatural movements filled the ~~novice~~ inexperienced listener with horror". (Goebel, Geschichte der wahren Inspirations-Gemeinden von 1688-1850 p.289) Speaking from experience some one says: "Then I ~~[illegible]~~ become aware that the Spirit forms the words in my mouth which I ~~[illegible]~~ should speak ~~*~~----------. At times I am already in advance conscious of the first word which I should speak, but just as often I do not ~~the whose~~ beginning of the Spirit has already given me know how the word is going to end, It has ~~manytimes~~ occured at times that when I believed that I should utter a word or a sentence ~~there~~ only an inarticulate sound was produced by my voice. ~~came into existence through my voice only a purely inarticulate sound~~. During the entire ~~continuance~~ duration of this visitation I feel my spirit decidedly drawn toward God. I ~~therefore~~ accordingly witness and declare herewith before the ~~all~~ highest Being That I have ~~been by no one in~~ Not been persuaded, bribed or mislead by anyone in the world, nor have I been persuaded by any worldly purpose, object, conspiracy, influence or ~~artfulness~~ artifice to utter any other word than that which the Spirit or the ~~angel~~ angel of God himself formed with my organs and that I in my ecstacies ~~give over~~ completely surrender to him the guidance of my tongue. ~~completely~~" (~~Goebel*ibid*299~~) I know that then a higher and different power speaks through me ------. My words therefore appear to me as the words of another" (Goebel, ibid 299) ~~[illegible]~~ New paragraph The inspired speech was always accompanied by bodily movements and took place in the midst of the gathering, generally following the exciting singing of psalms". (Goebel ibid 288f) Antoine Court compares the "prophets" with those of Corinth for "~~one could in~~ ~~[illegible]~~ these gatherings be they ever so small one could often see two or three women, at times also men ~~come~~ go into ecstacy and hear them all speak at the same time". (~~Goebel*ibid*~~(Weiner, ibid p.73) The ~~character~~ nature of the utterances will become clear through ~~an~~ this example: "~~Make~~ Prepare thysef ~~broad~~, my chid, I say to thee, ~~make~~ prepare thyself ~~broad~~ to receive me. I ~~want~~ shall to visit ~~you~~ thee, ~~say~~ I say to thee. Step to the door to let in the gifts of grace which are coming over thee. My child pray and watch, say I to thee. Behold, my child: the day of temptation nears; prepare thyself ~~of~~ for it, but fear not ~~my~~ hing child. I will be with thee, I will take your affair in my hand etc." (Goebel ibid p.300)

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An important ~~pneumatic~~ "pneumatic" movement in which speaking with tongues was a characteristic element appeared in the "catholic apostolic church",generally called Irvingism. A religious revival hovered over Great Britain. Everywhere prayermeetings were held for the outpouring of the Holy Spirit that he might manifest himself through spiritual gifts as in the apostolic age. This was also the case with a pious ~~farmer~~ peasant maid of western Schottland,Mary Campbell,who was endowed with special abilities. One Sunday evening in March I830,in the midst of prayer, while she was lying on a sick-bed,"the Holy Spirit came upon her with great power"and she spoke "for a long time and with super-human power in an unknown tongue". This phemonenon aroused a great sensation and earnest expectation and soon appeared in various places in Schottland. At this time Edward Irving was pastor of the "National Scotch Church" in Regent Square,London. He was an able man and under his guidance the church ~~increased manifold~~ grew remarkably. His peculiar disposition lead him to a study of the prophets and prophetism. He became firmly convinced that the spiritual gifts of the primitive congregation were not confined to ONE period of the history of the Christian church,but that they would again appear as soon as the faith of the church would permit. They would appear at the return of the Lord which was not far distant. He was in touch with the ecstatic movement from its beginning and prayed for the manifestation of the marvelous gifts.

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It is therefore not strange that the movement found ~~an encouraging abode~~ a welcome home in his church, although it eminated from the scotch Presbyterians. Ecstatic utterances occured here for the first time in October I83I. At first they were permitted only after the sermon, but it was not long until they dominated the entire service and oftimes things were very much in tumult. A division took place in the congregation. Irving was dismissed from the Presbyterian Church. The "Catholic Aposlotic Church" was founded and speaking with tongues became her characteristic element.

An eye-witness of Irvingism erlates "that one of those present suddenly interrupted Irving while praying with several totally strange and in themselves unintelligable sounds, which however, were uttered with such force of voice and ~~severity~~ intensity of emphasis that they made my hair stand on edge and caused me to be seized ~~with~~ shuttering and terror. Nothing in my life had in this way shattered my nervous system, which indeed was not weak, and I do not believe that it would have been possible for me to bring forth such harsh and cutting sounds, inspite of all the exertion of a by nature ~~capitally~~ healthy throat. Before the outburst of the utterance the person in question was in a contemplative mood, totally lost within herself. Suddenly as if struck by an electric bolt she collapsed into convulsive jerkings through which the entire body was vehemently shaken. There upon there streamed to my ears from the quivering mouth an fiery ~~eruption~~ profusion of strange, vehemently ~~emphasised~~ emphatic sounds, which more nearly resembled those of the Hebrew language. They were generally repeated three times and uttered with unbelievable vehemenence and ~~severity~~ intensity. Upon this first stream of strange sounds there followed a shorter or longer talk in English in no less impetuous tone, which also was repeated partly word for word, partly sentence for se ntence. They consisted ~~soon of~~ now in very ~~stringent~~ severe and ~~ea~~ earnest ~~admonitions~~ exhortations and ~~again~~ now of terrible warnings, but also ~~of~~ in truly precious and unctuous words of comfort." (Theologische Studien und Kritiken, I849 S.I97f.) Irving himself says: "It is the most majestic and divine utterance, which I have ever heard, some parts of which I have never heard equaled, and no part of it surpassed, by the finest execution of genius and art exhibited at the oratories in the concerts of ancient music. And when the speach utters itself in the

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Wonderful healings occured. Demons were exorcised. It was believed that the return of the Lord was near. There was prophesing regarding the future.We will sight a number of examples of prophetic speech:"He will reveal it. He will reveal it. Yes, take notice! Yes,take notice! You are yet in the desert. Despise not his word! Despise not his word!"(Oliphant,Life of Irving,p.435) "Oh, receive him now! The day is almost spent! Ah,enter now! Do not hesitate,do not hesitate,do not hesitate". (Ibid p.508) "Oh, he was killed,he was killed,and he has redeemed you.--- He has redeemed you----. He has redeemed you. He has redeemed you with his blood! Oh,the blood! the blood! the blood!"(Ibidp.508)

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7. The history of the Christian church has many other phenomena of speaking with tongues to relate ,even though they are of less importance. It appears among the Jansens of France in ~~the year~~ 1731. It was believed that miracles were wrought at the grave of the archdeacon of Paris,who defended the teachings of Jansen. Several people,while visiting the grave went into a trance and convulsive movements. It became contagious and many who were seized prophesied and in an unconscious condition gave forth unintelligible utterances. They often used entirely senseless combinations of sounds which were regarded as words from a foreign language. It was similarly with the "calling voices" or the "preaching disease" of Norway and Sweden (1841-43) which arose out of a Christian revival.The phenomenon occured mostly among young people",however also among children between the ages of two and four years". "Among about 2000 people ten to fifteen were affected with this condition; it comes suddenly and is irresistable,even prayer against its occurance and holding shut the mouth does not help. A calling voice could predict who would be the next to call".(Zeitschrift fuer die historische Theologie 1855,S.421)

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Note - This sentence is to follow - "Heeling the Devil" - etc.

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Lalle, Bachera, Maggatte, Baphia, Dajam,

Vagath, Heneche Ammi Nagaz, Adamator,

Raphael, Immanuel Christus, Tetragrammaton,
Agro Jad Loi. Koenig! Koenig!

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)Others suffered a like death because of repeating unintelligible words as :

Anoin,Lalle,Sabalos,Aado,Pater,Aziel,

Adonai Sado Vagoth Agra Jad,

Baphra!Komm! Komm!

(Sidis,ibid. p.34I f.)

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Anoin,Lalle,Sabalos,Aado,Pater,Aziel,

Adonai Sado Vagoth Agra Jad,

Baphra!Komm! Komm!

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In heathendom they believe in demons who also practise speaking with tongues. In India about five-hundred women gather at the grave of a Hindu Saint on certain Fridays in order to have their demons exorcised. ~~On that occasion~~ At once bodily ~~movements~~ contortions begin which steadily grow more violent under the whips of the exorcists until the women speak the name of the devils by whom they are possessed. Then also they speak in "tongues" which before were unknown to them and carry stones so heavy that strong men are unable to lift them. (Missionary Review of the World, Aug. 1905. p.633.) In the province of Fukien in China the demons are said to possess the ability to speak Mandarin. (Nevius, Demon-possession, p.46 f.) Wang Yung-ngen of Peking reports: "at times people who cannot sing are able to do so in the condition of demon-possession; others who otherwise cannot write versify with ease while possessed. Men of the north speak like those from the south and those from the east like those from the

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